

MISCELLANEOUS  
LETTERS,

Giving an Account of the  
WORKS  
OF THE  
LEARNED,

Both at Home and Abroad.

In which there is a Catalogue and Idea of all valuable Books Publish'd in *Europe*, with whatever occurs Remarkable in the Commonwealth of Learning.

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For the Month of *MARCH*, 1696.

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VOL. II.

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*Where may be had the First Volume, or single ones to this time.*

## ADVERTISEMENT.

**T**Hese *Miscellaneous Letters* are not come out the First Week of every Month as they used to do, by reason of the Indisposition of the Author, who has been ill these two Months since; but being now Recovered, the *Miscellaneous Letters* for April and May will be Published in few Days.

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## Miscellaneous Letters.

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*Universæ Philosophiæ Institutio, Autore Petro Cally, Regio Eloquentiæ & Philosophiæ Professore in celeberrima Academia Cadomensi. In 4°. Vol. 4. Cadomi. 1695.*

**W**Hat is now published of Mr. Cally's Philosophy, is, as he says himself, but a Contexture of ancient and modern Opinions; and yet this Edition is larger than the first by the half.

The Author's Stile is neat, except when he quotes others Opinions in their own terms, or when he is forced to make use of the barbarous words consecrated by the Schoolmen; which is noted in the Margin by two Comma's, or by Italic Letters in the Series of the Discourse.

The Matter of this Work may be divided into Three Subjects, *viz.* Logick, Metaphysicks and Physicks; with a short Treatise of Philosophy in general, as an Introduction to them: Of which we are to give some Idea.

This Treatise consists of Three Parts: The first is concerning the nature of Philosophy, or the Idea we ought to have of it. It is, says the Author, a perfect knowledge, not so much gotten as to be got, of all things that may contribute to a long and good Life. The Second concerns the division of Philosophy, and the Third comprehends the Questions, which are commonly propounded to the Beginners, to exercise their Genius.



Our Author's Logick is a regulated way of Thinking, in order to find out Truth; and having proposed what Logick is, what belongs to it, and some other Questions, he divides it into Two Parts; the first part whereof concerns Thoughts, that are to be improved in order to find out Truth; and the Second, the signs by which we acquaint other Men with our Thoughts.

The first part of this Logick contains not only some Rules teaching how to know, judge, and argue, and to set our Thoughts in good order; but also some Dissertations upon Ideas, upon their imprest Species, upon the truth and falshood of our Thoughts; and an Inquiry into the Cause of our Errors, the obstacles to find out Truth, the rule of Truth; and what our Will and Understanding might contribute to our Judgments.

The second part contains some Rules for the Name, the Proposition, the Argument, and the Method; as also some Dissertations upon the truth and falshood of the Propositions.

The Metaphysicks, called by the Author, a *General Science*, is a knowledge as much of the things themselves, as of their Modes in general, beginning with the first Principles of both; and this divides this Science into four parts: The first Treats of Principles, the second of Things, the third of Modes, and the fourth of what is commonly called Accidents; and then follow three very curious Dissertations, the first upon Substances in general, the second upon efficient Causes, and the third upon Axioms, for the Things and their Manners of being.

In the second part he explains what is meant by *Spirit*, by *Suppositum*, or *Persona*, and by substantial and material Form.

The third part treats of the Manners or Modes of the Body, which are its figure, rest, and motion, with the Laws of the same, which are very useful for the knowledge of Nature; and lastly, he adds, to all these the Nine Classes of Accidents, so well known in the Schools.

This Author's Physicks, are a Science of the Body, considered under the title of Nature, that is, as an Internal Principle of Rest and Motion, which are not artificially produced.

Physicks are either general or particular. The first explains what Physicians understand by the words *Nature* and *Principles* of Natural Bodies; and treats of *Matter* and *Form*; and then of Ele-



Elements and mixt Bodies of Light, the *Spirit of the Universe*; of luminous, Opacque and transparent Bodies; of such as are hot, cold, and lukewarm; of the liquid, hard, and soft; of them that are light, heavy, and with Springs. The particular Physicks treat of the World, Earth, Water, Air, Heaven, Man, and God himself as the first Master of the Spirits or Intelligences, and the first moving Cause of all Bodies.

The Discourse of the World, call'd here *Cosmologia*, is divided into three parts. The first part is the Representation of the World, or a Cosmographical Abridgment. The second part treats of the Original of the World, its Matter, its efficient Cause, and how that Cause has made the World out of that Matter. The third part treats of the System of the World, and shews the Nature of the Rules, and the number of those Systems.

The Discourse concerning the Earth, which is called here *Geologia*, is divided into six parts. The first is an Abridgment of Geography. The second treats of our Terrestrial Fire; how it is made, kept, and what are its Effects. He Discourses also of the Earthquakes, Glass, and Gunpowder. In the third part he examines the Magnetick Bodies, the Loadstone and Iron. In the fourth part Salts. In the fifth Oyls; and in the sixth the Subterraneous Bodies, such as Quicksilver, Stones, Metals, and many others.

The Discourse about Water, which the Author calls *Hydrologia*, consists of three parts; The first whereof is an Abridgment of *Hydrography*. The second treats of the flowing and ebbing of the Sea; and the third of the originals of Fountains and Rivers.

The Discourse about the Air, called here *Aërologia*, is divided into two parts. The first part treats of the Weight, Rarefaction, and Condensation of the Air; and the second of Meteors. The Author having exactly explained the difference which is between Vapour and Exhalation, explains also the Nature of the Winds, Snow, Rain, Hail, Storm, cloudy Pillars, Fires in the Air, Lightning, Thunder, Thunder-bolt, the Rain-bow, and *Parelies*, or appearances of several Suns.

The Discourse about Heaven, called *Uranologia*, besides its Preface concerning the Notion of Heaven, and Astronomy, is

divided into six parts. The first treats of the rising and setting of the Stars. The second of the Celestial Signs or Constellations: The third of the Sun: The fourth of the Opacque Planets: The fifth of the Comets; and the sixth of Judicial Astrology.

The Discourse concerning Man, is called *Anthropologia*, and is the largest of all: Therefore, besides its Introduction, in which the Notion of Man and his Parts is handled, it is divided into three Books; the first Book treats of the Soul of Man; the second of his Body; and the third of the Soul and Body united together. In the first Book, the Author having explain'd the Names, by which our Mind is denoted, having asserted his Being, and expounded his Nature, Faculties and Thoughts, proves fully his Immortality. In the second Book he explains the Names which denote our Body; and having examined its Being, the Nature, the Faculties, and the Motions of the same; he easily shews, that it is Mortal. In the third Book, the Author treats of the Union of the Soul and Body, and in what the same consists; what might be the Cause of it, and what are the Laws of that Union, and concludes by a particular Explanation of the Properties of Man, *viz.* Senses, Imagination, Passions, and Speech.

The Discourse concerning God, called *Theologia*, is very short. For besides the Introduction to it, which treats of the Necessity, Notion, and Division of that *Theology*; there are but two parts. The first is about the Theology of the Pagans, *viz.* Epicuerans, Stoicians, and Academicians, as we have it in *Tully's* Book. The second part contains the Christian *Theology*; and here the Author explains very exactly the Name of God, and afterwards brings in many Arguments, which are common indeed; but yet never or seldom reflected upon to prove God's Existence. Such are Man's Understanding, natural Love, our Spirit, and Body, and the World. The last part concerns the Attributes of God; as for Example, his Unity, Immensity, Eternity and Infinity; and concludes that He is not only the first Master of all Men, but also the only Infalible Being, the first Moderator of Men, &c. the first moving Cause of all Things.

The Author tells us at the end of his Discourse, that what he has delivered of Morals in the School, is not elaborate enough to be published.

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*Memoirs to Illustrate the Ecclesiastical History of the Six First Centuries, verifys'd by the Citations of the Original Authors: With a Chronology, containing an Abridgment of Ecclesiastical and Prophan History; With Annotations to explain the Difficulties of Fact and Chronology. The Third Vol. beginning from the Year 177, to the Year 253, By M. D. T. In 4°. Paris. 1696.*

THE Seventy five Years, which are illustrated by this Third Volume of *Memoirs*, afford us great Examples of Zeal for the Ecclesiastical Discipline and Learning; and in the four Persecutions therein mention'd, we have great Patterns of Courage and Constancy.

We have an account, in a Letter written by the Churches of *Lion* and *Vien*, to those of *Asia* and *Phrygia*, of the Persecution arisen by the People, in the time of Pope *Eleutherus*, in the Seventeenth Year of *Marcus Aurelius*, against the express command of that Prince, who in acknowledgment of the Favour he had received from Heaven, by the Prayers of the Christians in the War against the *Quadi*, forbid to accuse them for their Religion sake. That Letter is one of the most precious Monuments of Christian Antiquity, part of which is related in *Eusebius's* History.

This Persecution was in the *Gauls*, both against the Shepherd and the Flock. *Photinus* Bishop of *Lion*, having been drawn by Soldiers before the Tribunal of the Governor of the Province, made



made there a generous Profession of the Christian Faith; at which the Mob being incensed, fell upon him and did beat him so cruelly, that two days after he died in Prison, in the 90th Year of his Age.

*Ireneus*, who succeeded him, converted in a little time, almost the whole City of *Lion* to the Christian Faith. He wrote several Books, which were received by the Ancients with a great Respect, and died a Martyr under the Reign of *Severus*. The Punishments began without his order, only by the fury of the People, who charged the Christians with all the public Misfortunes. *Minucius Felix* and *Tertullian* undertook their Vindication, and asserted their Innocence in those admirable Apologies that have been preserved down to our time.

*Clement*, a Priest, who had travell'd in *Greece*, *Italy*, *Palestine*, and *Egypt*, to acquaint himself with the Doctrine of the Apostles, and had taught the same in *Alexandria*, was forced to quit the City upon the account of the Persecution.

*Julius*, an *African*, the Author of five Books of Chronology, of which some Fragments have been kept by *Eusebius*, went to *Alexandria* to confer with *Heraclius*, whose Name was famous among the Christians.

The Persecution which arose under *Maximinus I.* caused few Martyrs under his Reign. *Ambrose* a Deacon, did generously confess he was a Christian. And as he enjoy'd a great Estate, he did allow *Origen* every thing he wanted, to apply himself to the Study of the Holy Scriptures, that he might clear all the Objections, he was proposing to him every day.

The Peace the Christians had enjoy'd about 30 Years, had slackned their Discipline; therefore God did permit, under the Empire of *Decius*, that the Persecution should be renew'd with great Violence. Two Popes, with *Fabianus* and *Cornelius*, dyed Martyrs. *M. de Tillemont* examines with his usual exactness, the Acts of the Martyrs, who signalized their Faith, during these four Persecutions, and makes his Observations upon what is true, and what is doubtful. He tells us, for Example, that what is said of the waking time, or rising again of the Seven Holy-men, who having confessed the Christian Faith in the presence of *Decius*, were shut up in a Grotto, where they fell asleep, has no manner of probability, but is rather a feign'd

feign'd Piece, being not grounded upon the Testimony of any Historian of the young *Theodosius's* time, under whose Reign, 'tis pretended those holy Men rose again at *Ephesus*, where *Stephen* was then Bishop.

Though the Author of these Memoirs, in giving an account of the Works of the Fathers and Ecclesiastical Authors, insists chiefly on those places that belong to History and Chronology, yet he explains in few words the Doctrin which they contain, and sometime makes an Analysis of the same. He vindicates *Ireneus*, and shews what little ground there is to charge him with so dangerous an Opinion, as to believe that the Souls of wicked Men are annihilated.

He makes a lively Picture of *Tertullian*; he had, says he, a fiery, quick, and subtil Wit, yet more vehement than exact, and People were rather surprized by the boldness of his Expressions, than convinced by the strength of his Arguments.

He omits nothing of what concerns *Origen*: He tells us, what Esteem he was in, and what Persecution he suffer'd. Either by his fault, or his ill fortune, he was banished out of his own Country, degraded from his Priesthood, and deprived of the Communion of many Churches, and after upon his Death he was attended with the same fate: Some condemn'd him, and others did excuse him.

These Memoirs are sufficient to shew the great Advantages one may reap from the Study of the Ecclesiastical History, and at the same time discover the great Learning and Merit of the Author.

*A Collection of several curious Voyages, not yet Published, out of the Original, French, Spaniards, Germans, Portuguese, English, Dutch, Persians, Arabians, and other Easterly Travellers; imparted to the Publick, by the Care of M. Melchisedeck Thevenot. The whole being adorned with several figures of Plants not described before, of Beasts unknown to Europe, and of Maps never yet Published. That new Edition being augmented with several curious Relations. In Fol. Vol. 2. Paris, 1696.*

Those who were personally acquainted with Monsieur Thevenot, know how curious and inquisitive he was about Foreign Countries. He had hardly left the University, but he went to Travel into several parts of Europe. He kept always correspondence with Travellers, and was at great charges, to get Relations and Memoirs. It was out of these Relations that he made a very curious Collection, which was Printed about 25 Years ago, as it is mentioned in his *Encomium*, related in the 37th Monthly Account of the Year 1692.

This Collection is now Published again more full and perfect, in these two Volumes. The fourth part being augmented with many Treatises not published before.

The Voyage of *Abel Tasman* about *Terra Australis*, with the discovery of *New Zealand*, and the Land of *Diemens* is very commendable for the exactness of Observation. The *Asia* of *Barros*, or the History of the Conquests of the Portuguese in the *East-Indies*, contains many curious Particulars.

The Chronological Abridgment of the most remarkable Chances in *China*, from the time almost of the *Flood*, to the Year 1666, shews the Antiquity of that Nation, and that they have



have taken more care than any other, to keep Memorials of what was past. The Relation of the Christians of St. *John*, written by Father *Ignatius de Jesus*, a discalceated Friar, gives us an account of several Particulars, concerning the Original and Customs of this People. He thinks they are descended from the first Christians, who were baptized in *Jordan* by *John* the Baptist. His Opinion is grounded upon what they practise at their most solemn Feast, which is kept for five days together, in which time they flock together about their Priest, who Baptizes them in a River in remembrance of *John* baptizing in *Jordan*.

The *Tartars* Grammar, that comes immediately after this Relation, contains all the Rules of a Language very little known in *Europe*. And that nothing might be lost of what was found among Monsieur *Thevenot*'s Writings, there are two imperfect Pieces at the end of this fourth part. The first is a Description of the Islands of *Salomon*; The other is a Collection of Fragments, which might be useful to the History of some Easterly Provinces.

*Principles of Physicks, by Nicholas Hartsoeker.*  
In 4°. Paris. 1696.

IN the fifteenth *Miscellaneous Letter* of the last Year, I mentioned an Essay of Dioptricks, then published, in which Monsieur *Hartsoeker* has not only explained what concerns Dioptricks, but also many other matters of Physicks and Astronomy.

Though this Author's way of explaining the matters he handles, be new, and particular to himself; yet his Reasons seem so naturally drawn from the Principles he has supposed, that no body has hitherto writ against them. But yet the plainness and facility of his Hypotheses make them suspicious to many; for they can't think, that so hard Questions might be so plainly and easily resolved.

Monfieur *Hartfoeker* endeavours at firft to ftate well his Hypothefes, in the new Book he has Publifhed, under the Title of *Principles of Phyficks*; and by thefe Hypothefes he folves many of the moft hard and nice Questions of natural Science.

In the firft Chapter he fupposes that the Subftance, which alone fills up the whole Universe by its extension without bounds and limits, is diftinguifh'd into feveral forts of Being, which he calls *firft and fecond Element*. He owns that he forfakes the Principles of all Philofophers in that point; yet he afferts that his Hypothefis contains nothing, but what is agreeable to reafon; becaufe there are invincible difficulties in fupposing that the Subftance out of which the Universe is compounded, is abfolutely liquid, or abfolutely hard. If it is fupposed to be abfolutely liquid, 'tis impoffible to frame hard Bodies out of it; and if it is fupposed to be abfolutely hard, 'tis impoffible to frame liquid Bodies of the fame, unlefs they fuppose an empty fpace in the Universe; which is obnoxious to other difficulties no lefs intricate than the former. Therefore he thinks fit to diftinguifh the Subftance of the Universe into two feveral forts of Being, one abfolutely liquid, the other abfolutely hard.

Having ftated this Hypothefis in the firft Chapter, he difcourfes at large on the fecond about Motion, according to the Geometer's Method.

The Rules of Motion which he lays down, are quite different, and fometimes quite oppofite to the Rules that Monfieur *Descartes* has left us; for Inftance, Monfieur *Hartfoeker*, in the tenth Proposition, demonftrates that two equal Bodies, (he confiders them as not being furrounded with the firft Element) meeting together with an equal Swiftnefs, ought to ftand ftill at the firft inftant of their encounter.

Having demonftrated a great many things, concerning the encounter of fuch Bodies, he brings in his firft Element, that acts fo well its part, that its acting is equivalent to the other Philofophers Spring and *Materia fubtilis*.

The third Chapter treats of the formation of the Earth and Planets. The Author proves, that no Man of Senfe can imagine that the World could be framed by a fortuitous concurrence of Atoms: For that would be more ridiculous, than to think that the Letters that make up *Virgil's Aeneids*, being thrown by

a meer chance, had set themselves so orderly, as to frame that Poem in the order wherein we see it now. But to explain how the Sovereign Being, who has created the World, might have put in order all the Bodies that compound this excellent Machine; it may be supposed, that at first the World was but a Chaos of an infinite number of small Bodies of the second Element, different in figure, bigness, and motion, and freely floating in the first Element. And having demonstrated in the foregoing Chapter, that the smaller the Bodies of the second Element are, the swifter they must be: He concludes from thence, that in a portion of this Chaos, the thinnest Bodies ought to move from the Center to the Circumference, and thrust the biggest towards the Center from whence they were coming; so that these big Bodies have framed such a Body as the Earth, that we are inhabiting.

Moreover he shews why the Earth is framed with Beds, or Strata of different matters; why there are Mountains and Valleys, and Quarries under the Ground; and his Opinion is very different from the Hypothesis of Dr. Burnet, Steno, and Woodward.

What he says about the Atlantick Islands, which some Authors pretend to be our *America*, is fit to be observed: He thinks that a considerable part of that Island falling down has caused the Sea to overflow on one side, and leave the other: That Earthquakes it seems have dry'd up large Countries, for there are several places two hundred Foot above the level of the Sea, which are yet at this time covered with Sea-shells, and Fishes Bones of the same sorts as those that are found in their neighbouring Seas. There you may see also some remainders of Ships, that likely suffered Shipwrack, and many other things, which shew, that these Lands were formerly cover'd with the Sea, and were some part of it.

To this purpose, he relates a very remarkable History of a Well that was digged at *Amsterdam* in the year 1605, to the depth of 232 Foot; and among other things there was found a very thick bed of Sand, mixt with Sea Shells, 200 Foot beneath the surface of the Earth.

He shews, at the end of this Chapter, how *Saturnus's* Ring was framed, and how it is supported about that Planet as a Bridge in the Air.



The fourth Chapter treats of Gravity, which is but a Consequence of what has been said in the foregoing Chapter: For if the thinnest Bodies continually go from the Center of the portion of the Chaos, wherein they are contained, towards the Circumference, and so thrust the biggest Bodies towards that same Center, the cause of Gravity is found out; for Bodies are called heavy, only because they come down towards the Center of the Earth; and on the contrary they are called light, when they go from that same Center towards the Circumference, whatever be the cause of it.

He pretends, against *Galileus* and *Borelli*, that Gravity ought not begin to act by an indivisible Term; but that by virtue of the first encounter, a heavy Body ought to run over a determined space, in a determined time; and that the heavy Bodies ought at every instant to come down towards the Center of the Earth according to the Progression of the Numbers 1, 2, 3, 4, &c. being supposed that they receive at every instant the same degree of Motion. But this being impossible, according to the Demonstrations of the fifth and one and twentieth Proposition of the second Chapter; he concludes that the quickness of a heavy Body coming down towards the Center of the Earth, cannot increase at every instant according to the Progression of these numbers 1, 2, 3, 4, &c. and this he confirms by the motion of Comets. Lastly, He brings three curious Experiments to prove what he says about Gravity.

In the fifth Chapter, he shews that Gravity is the cause of the hardness of sensible Bodies, and that these Bodies are more or less hard, according as the parcels whereof they are compounded, have a larger or lesser Superficies, by which they touch one another, and are more or less pressed by the weight of uppermost Bodies that keep them close together; from whence he concludes that liquid Bodies are compounded with Particles of a Spherical Figure, or a Figure very near to it.

He endeavours to explain many remarkable Phenomena; as for Example, why some Bodies are easily, and others hardly melted? Why some are very hard, others very soft and malleable? Why some hard Bodies are brittle, and why others have Springs? Why the Water of the Sea hardly freezes? And why Frost rarifies Water?

In the sixth Chapter he explains the nature of Fire; and pretends that the Sun and fixed Stars are only great Fires lighted in several parts of the Universe; that these great Fires may always continue of the same bigness, though they suffer a continual loss of their Particles on every side, because every Star is placed in the center of its *Vortex*, as the Earth is in its own; and consequently the combustible Matter, which continually flows from the Stars, is forced to fall in again by its weight, and by that means affords them a new Food.

He thinks that the Beams of the Sun, are nothing else but the first Element thrust out of the Sun, by the Impulsion of the Matter which encompasses it; and for what concerns the nature of Comets and their motion, he desires the Reader to peruse his Essay of Dioptricks, in which he has fully handled that Subject.

The seventh Chapter treats of the motion of the Earth and Planets. He tells us that these Bodies having sunk into the Celestial Matter, till they are come in *Equilibrium*, continue floating in that place; and being driven by the Beams of the Sun, as by a Wind that blows continually, they are determined to turn about that Planet in Excentrick Circles, because these Bodies so driven by the Beams of the Sun out of the Places of their *Equilibrium*, come back again and even go beyond those places, like a *Pendulum* which has been put in motion.

He answers what might be objected against his System, viz. that according to his Hypothesis the Planets should move by contrary ways, or at least by several ways; and tells us why all move almost the same way, i. e. from the West to the East, according to the common Experience.

The Supputation by which he pretends to shew how much Matter, wherein the Earth makes her Revolution, is thicker than that wherein *Saturnus* makes his own, will perhaps seem to be very bold, for nothing is more remote from humane Understanding; but I leave it to the Examination of the Learned. I should be too prolix if I should tell all the Reasons of our Author, to shew why all the Planets don't move in the same Plan about the Sun, but that their Orbs cut one another: Why the Orbs of the inferior Planets much more sensibly cut one another, than the Orbs of superiours Planets: Why the fixed Stars ought to appear

pear to change their Latitude : Why the Moon ought to make its Revolution round about the Earth, from the West to the East in an Excentrick Circle : Why the Earth turns about its Axis from the West to the East : And many other things that deserve ones Reading.

In the eighth Chapter he treats of the flowing and ebbing of the Sea, which he ascribes only to the Moon. He tells us that the Moon going through the Etherial Matter, puts it into motion ; that the Etherial Matter communicates that motion to the Atmosphere of the gross Air, and that the Atmosphere communicates it to the Waters of the Ocean, which compass the Earth.

The Loadstone has always been the Philosophers Cross, if I may speak so ; many have endeavoured to give Reasons for its surprizing Effects ; but all that has been said to this time, leaves us still in the dark, as to that surprizing Phœnomenon.

Monfieur *Hartsoeker* has more fully discoursed about this Matter than any other, and pretends that the Loadstone is but an ordinary Stone, strewed with an infinite number of hollow *Prisms*, which by the diurnal motion of the Earth are so placed, that they are all Parallels one to another, and almost Parallels to the Axis of the Earth.

These *Prisms* contain in their holes a very subtle Matter, that the Author calls a Magnetick Matter, which by the diurnal motion of the Earth, must run through the holes of the *Prisms* which touch one another, and having run from one to the other, till it comes to the last, it must then go back by the same hole it came in at first ; and so continually circulate about these *Prisms*.

He endeavours to prove that this Hypothesis is not only probable, but also grounded upon Reason, and by these few Principles he explains the chiefest Phœnomena of the Loadstone, Why it draws Iron ? Why two Loadstones drive away one another ? Why a piece of Iron takes another from a strong Loadstone ; and can't take it away from a weak Loadstone ? Why a Loadstone communicates its virtue to a piece of Iron, and why its *Armour* increases its strength and virtue ? and many other very curious things, that are fully explain'd in the 9th Chapter, which seems to have been the Author's darling Treatise.

The



The Earthquakes, the Winds, Rain, Thunderbolt, and other Meteors, the original of Fountains, Wells, and Rivers are briefly explain'd in the four following Chapters, and by the Principles therein stated, it will be easy to resolve many Questions, which have been the occasion of great Volumes.

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*Specimen universæ Rei Nummariae Antiquæ quod  
Literatorum Reipublicæ proponit Andreas Mo-  
rellius, Helvetius-Bernas. In 12°. Lipsiæ. 1696.*

THE Project of this Book was first Printed at *Paris*, in the year 1683, wherein Monsieur *Morel* intended to comprehend all the Ingraven Medals, which are kept in *Europe*. His design was then approved of by the *Virtuoso's*, who offer'd themselves to assist him in the Execution of it. And now living at the Count of *Schwarzburg's*, who has a curious Collection of those precious Monuments, and a great knowledge of the same; he was encouraged by the Protection of that Prince to prosecute his design according to his first Project, and the Book was Printed again at *Leipsic*, with five Letters of Monsieur *Spanheim* upon the same matter, which the Author has added to it.

The two first Letters herein mentioned, had been inserted in the *Paris* Edition, but not at length as they are in this. The first explains the Inscription of some Medals of *Caracalla*, stamped at *Ancira*, and occasioned by the Games instituted to *Esculapius's* Honour.

In the second, the Author proposes his Opinion about the Inscription of a Medal of *Valerianus*, stamped at *Nisa*, which represents the Feast that the *Sicilians* kept in remembrance of *Pluto* and *Proserpina's* Wedding. This Learned Man, having formerly observed that there were ten Towns of that Name mentioned in *Stephanus de Urbibus*, whereof none was in *Sicily*, thinks that the Town stamped upon that Medal is *Nisa* in *Caria*. One of the chief Reasons is taken from the Medal it self,  
the

the Inscription whereof says that it was coined under the *Scriba* of *Nisa*, or the Keeper of the Publick Records; and no Medals in the World, except such stamped in *Caria*, *Lidia*, and the neighbouring Countries, make any mention of the Keeper of Records; from whence it follows, that the *Nisa* wherein he is spoken of, must be *Nisa* of *Caria*. Moreover the Country where *Nisa* was situated, was under *Pluto's* Protection, as *Strabo* observes; and there was a Wood and a Temple wherein that God was in a special manner worshiped.

The third Letter is a long Discourse upon the Usefulness of Medals, wherein Monsieur *Spanheim* complains of the little care the Ancients took to apply themselves to that Science, which is so necessary to clear many points of History, Chronology, Geography, and to acquaint us with the Customs of several Nations, their Architecture, Arms, Machines, and Instruments of their Sacrifices. And here he gives us an account, and his opinion of all the Books of Medals, which have been published this last Age.

The fourth Letter contains a Description of two Medals coined at *Pergama*: Upon one of them is the Effigies of the Emperor *Verus*, and on its reverse the Effigies of *Esculapius* standing upon a sort of a Chariot, holding a Spear with a Serpent twisted about. The Chariot is drawn by two Centaurs, each of them holding a lighted Flambeau. Monsieur *Spanheim* relates many curious things, concerning the way of worshipping *Esculapius*, practised by the Inhabitants of *Pergama*, who acknowledged him for their Tutelar God; and about the Serpent, and the Customs to light Flambeaus before the Gods. On the reverse of the other Medal, which represents the Emperor *Commodus*; there is the Effigies of *Jupiter* without a Beard, naked, and holding a Spear and a Thunderbolt between the Sun and the Moon: He is standing upon an Eagle, and beneath appear two Rivers.

Monsieur *Spanheim* believes that *Commodus* is represented on the reverse of this Medal, by the figure of *Jupiter*, without a Beard, as in some other Medals, that he might be like *Commodus* who was young. The Sun and the Moon shew that *Jupiter* is the Master of Times, which *Commodus's* Flatterers would ascribe to him to excuse the Cruelty of his Reign. And the

two Rivers are *Cotius* and *Salinus*, the Names whereof you will find upon a Medal of Queen *Christina's* Collection, explain'd by our Learned Author, in the 485 Page of his *Dissertation de præstantia & usu numismatum antiquorum*.

The 5th Letter explains several Medals of *Severus* and *Caracala*. The Inscription of the first: *Severia Magna Nicomedensium Bis Neocororum*, gives occasion to Monsieur *Spanheim* to observe, that the Ancients kept Feasts, and had Games instituted in the honour of Emperors and Kings, which by the same reason were called by the Names of those Princes.

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De la Corruption des Cieux, &c. *Of Heaven's Corruption by Sin: Wherein 'tis demonstrated, &c. By Father Francis Placet, Monk of the Order of Premontrés, and Prior of Arthous. In 12°. Lion. 1696.*

SOME of the ancient Fathers, and modern Philosophers, have thought, that the Heavens were of the same matter with the Elements. The first had learnt from the holy Scripture, that Sin having rendered Men Tributaries to Death, has made all Creatures obnoxious to alteration and change. The second have discovered by Experience, that Comets are fram'd out of the Superfluities of Planets, from whence they have concluded, that the Region of the Air is no less liable to Corruption, than that wherein we live.

And though they acknowledge that the Sun is the most admirable of all visible Beings, yet they think he is liable to the same changes. They say he was but a part of Heaven, before he was adorned with Light, and that the Earth had produced Grass and Trees, before it was enlightened by his Beams, or warmed by his Heat.



The Author brings a great many Arguments to prove his Opinion; and discourses at large about the Changes of the Moon, which he thinks to be of the same nature with the Earth inhabited by us. He explains the comparison he makes betwixt these two Globes, and shews the conformity which is betwixt the Waters that are above Heaven, and those that cover some part of the Earth. He pretends that all Celestial Bodies have some part remaining in them, of that Element out of which they were framed; and that there is a perpetual flowing and ebbing of Water in the Moon, like that of the Water of the Fountain of the Terrestrial Paradise in the beginning of the World, and that from the increasing and diminishing of its Water, proceeds the difference of the Light, which we observe in a new and a full Moon.

Then he shews that *Venus* one of the biggest Planets is of the same nature with the Moon, compounded with Earth, covered with Water, and obnoxious to the like Alterations. He tells us the same of the other Planets; and fully discourses about the Superstitious Worship, which was render'd to them under several Names by several Nations. He will continue to handle the same matter, in a Book that will be published in a short time, under this Title; *An Account of the sound and corrupted Nature.*

*Traite de, &c. A Treatise of the Vocation to the Ecclesiastical Life. In 12°. Paris 1696.*

**Y**OU will perhaps wonder at the Title of this Book, and think that it being the Work of a Papist, we are very little concerned in what he says; but I desire you to read before you pass such a Judgment upon it.

The loose Life of some Clergy men, who are got into Orders without a due *Vocation*, has given occasion to this Book, wherein the Author has set the necessity of Calling; by which word, he understands the choice that God makes of those whom he will put into the Ministry of his Church. God calls them

them immediately by himself, or mediately by the means of Men. God himself called the Prophets, the Apostles, and some others, declaring his Will towards them, by Miracles. He called *Matthias*, and the Seven Deacons by the Apostles means, and since that time those whom he appoints to attend the Functions of Priesthood, are called by his Ministers.

The Author of this Treatise agrees, that an immediate Vocation is not now to be expected: But in the mean while he pretends, that those who get into Orders, without the calling of his Ministers, and make use of humane means to get Livings, usurp God's Rights.

He grounds his opinion upon Arguments taken out of the holy Scripture and Tradition. First he shews by the Old Testament, that God had appointed the eldest Brothers of the Family to offer solemn Sacrifices, and to bless the People.

When God did deliver the *Israelites* from the Bondage of *Egypt*, he made choice of *Moses* to execute that great design, and *Moses*, being at the point of Death, did not name his Successor, but pray'd to God, to appoint one to succeed him.

God having explain'd to *Moses*, how he should build the *Ark* of the *Testimony*, he commanded him to separate *Aaron* and his Children, from among the *Israelites* to Minister unto him in the Priest's Office, and declared that if any body else, but those whom he had appointed would presume to usurp the Functions of Priesthood, they should be punished with death. God himself ordained the only Tribe of *Levi* for the Service of the Tabernacle. Besides this, the *Old Testament* affords us the Examples of the Prophets, whom God himself had sent; and 'tis to be observed, that none of them spoke to the People as from himself, but from God. This is plainly evidenced in the *New Testament* in the Person of *John the Baptist*, our Saviour, and his *Apostles*.

The Author joins the Testimony of Tradition to the holy Scripture, and brings many Passages out of the ancient Fathers, who have taught, that one must be lawfully called, to be fit to enter into Orders; he produces the Councils and the Popes who have condemned the Rashness of those who without calling, devoted themselves to the Service of the Altar. And that these Testimonies might be more intelligible, he explains the



Reasons which they are grounded upon: 1. Because 'tis contrary to Humility, to seek after first Ranks and Dignities. 2. Because the Church is an Army wherein no Body ought to take his Post without the order of the General: Ecclesiastical Dignities besides, require great Qualifications; those that possess them must be the Salt of the Earth, and the Light of the World, which none can presume of himself without Pride. 3. Because Men must be brought into the Ecclesiastical Ministry by the Holy Ghost, otherwise they shall work in vain, what natural Talents soever, they may be endowed with. 4. Because the Holy Ghost brings in none, but those that he has called to it.

He tell us, that Priests are not lawfully called to Orders and Livings, who present themselves to Orders and ask for Livings, either in courting those who have the disposal of them, or seeking an Opportunity to deserve a return by your Services, or buying Places in great Mens Houses, or affecting an outward Piety, to insinuate themselves into the Patron's Mind. All these Persons, according to our Author's opinion, ask for Livings, if not directly by word of Mouth, at least by their Behaviour, and are in the Presence of God guilty of Simony.

Such that have lived lewdly, and committed great Crimes, instead of entring into Orders, and enjoying Ecclesiastical Dignities ought willingly to forsake them, and acknowledge they are debarred of them by the Oracles of the Scripture, the opinion of the ancient Fathers, and the Canons of the Councils. The Priests of the ancient Law were to be unspotted, and those of the New-Covenant, according to *St. Paul*, ought to be Sober, Chast, Modest, Wise, Grave, and Blameless. *St. Jerom* in his *Commentary* on the first Chapter of the Epistle to *Titus*, tells us, by this word Blameless, the Apostle means, not only that a Priest ought to be guilty of no Crime in the time that he is ordain'd, but also requires that he should be guilty of no Crime ever since he was baptized.

The Council of *Valence* held in Pope *Damasus's* time, enjoins to depose from the Ministry, all Deacons, Priests, and Bishops, who accuse themselves of some great Crime, whether they are really guilty of it, or only confess it to humble themselves.



The Author having demonstrated by all these Arguments, that no Man ought to intrude himself into Orders and Livings, he shews how vain are the Pretences of those who will justify their seeking after them. Some declare they have no other aim, but the glory of God and their Neighbors Salvation: But commonly 'tis a Trick they put upon Patrons, to cover the better their Interest and Passion. Others tell us, that there is almost no other way to get Livings, and that many pious Persons have made no scruple to ask for the same. The Author grants that 'tis now a Custom to put in for Livings; but he presumes 'tis a Custom of a corrupted Age, which we must not follow. But say they again, unless a Man makes use of his Credit and Friends to get Livings, he shall never have one, and consequently he will never be in a Capacity to serve the Church. The Author answers, 1. That there are Patrons who bestow Livings upon Persons of Merit, whom they have chosen themselves, without any respect to their Friends, or particular Services. 2. That Church men who are really humble, should be glad to be left without Preferment, that they might have more time to mind the only necessary thing, according to St. Augustin's advice: *Otium sanctum quærit Charitas veritatis: negotium justum suscipit necessitas charitatis; quam sarcinam si nullus imponit, percipienda, atque intuendæ vacandum est veritati. Si autem imponitur, suscipienda est propter charitatis necessitatem.*

Lastly, they say, that if no Body ask for Livings, they will remain vacant, and the Church will want Ministers, but he answers, That the Church will never want Ministers as long as the Bishops will have Livings to bestow upon them. The Author complains here that there are too many Priests Ordained, and that perhaps they would be better if they were not in so great a number. — *True, Sir, as every day's practice sheweth.*

Having shewn the faults of the Priests, who enter into Orders and Livings without Calling, now he offers a way how to mend it. He tells us that those who are guilty of Simony, or the keeping of a Living which is none of theirs, must be deprived of the Functions of Priesthood, Revenue, and Title of the Livings which they have usurped.

As to those that have ignorantly committed the fault, he advises them to address themselves to their Bishops, to discover to them the Error in their Calling, and submit themselves to their Judgment. Then the Bishops are to examine their Manners, Talents, and Capacity, suspend them for a time, and lay upon them Pennances proportionable to their wants, and if they think them fit to serve the Church, they may suffer them to continue their Functions.

This Book was written, when the Author read what a Divine has published to prove, that 'tis lawful for a Man to destinate himself to an Ecclesiastical Life, and present himself to minor Orders.

The great desire this Divine is possessed with, to reconcile the present Custom, with the ancient Discipline, has forced him to tell us, that private Men may prevent the Will and Calling of God, and present themselves to the Bishop and Clergy. Our Author thinks, that this is a very strange Proposition, and on the contrary pretends that Men must not undertake any thing before they have consulted God, and be sure of his Will, as much as 'tis possible to know it in this Life. And that the Instances which are brought against his Opinion, signify nothing to the purpose, because bad Examples have been always more frequent than good, and instead of following them, we are to stick fast to certain Rules.

The Examples of holy Men, are not always to be imitated; sometimes their Zeal has put them forward to do things very little proportionable to other Men's strength. Therefore we must choose out of their Deeds, what has been practised by many of them, and what is agreeable to the holy Scripture.

That Divine says, that every body owns that Men can make choice of a Monastical Life, and consequently of an Ecclesiastical one, seeing all Friars are in Orders: To which the Author of this Treatise answers, that that choice requires only that the Person should be inwardly moved by the Holy-Ghost, because 'tis a state of Humility and Penance; but it doth not follow, that those who make that Profession, destinate themselves to an Ecclesiastical Life; for if Friars will act according to Christianity, they must have no other design, but to humble and mortify themselves in the Cloyster.

who replies "I trust I do." Every Body The  
how do many of these persons fulfil  
their Ministry? J. A.  
Look to thyself.

+ Certainly  
and does  
not every  
Bishop of  
the Church  
of England  
ask the  
Candidate  
for Holy  
Orders this  
question -  
Do you  
believe  
that you  
are moved  
by the Holy  
Ghost to  
take upon  
yourself  
this  
office and  
Ministry?



The Council of *Toledo* having declared, that in the Sixth Century, it was allowed to Parents to offer their own Children to the Clergy. Our Divine concludes from thence, that it was allowed to Children to offer themselves. But the Author of this Book answers, that the only Consequence that may be inferred from this, is, that Children might offer themselves, to be instructed by Clergy-men, who sometimes advanced them to Orders, when they were fit for the same; but that doth not import, that Children did devote themselves to Orders.

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*Le Quietism, &c. Quietism contrary to the Doctrine of Sacraments, with the History and Refutation of that Heresy. By Monsieur J. Grancolas, Doctor in Divinity of the Faculty of Paris. In 12°. Paris, 1696.*

**T**HOUGH I have already discoursed in my foregoing Letters, about *Molinos's* Tenets, yet *Quietism* has made so much noise in the World, and so many Persons have been desirous to have a true Idea of it, that I think it not amiss to insert here the following account of what Monsieur *Grancolas* has published about it.

*Michael Molinos*, the Author of *Quietism*, was born in the Diocese of *Saragosa* in the year 1627, and in 1675, his Opinions were published at *Rome* in a Book under the Title of the *Spiritual Guide*.

In *March* 1685, he was brought into the Inquisition of *Rome*, and on the 28th of *August* in the same Year, he was condemned to a perpetual Prison, for having taught and published 68 false and dangerous Propositions, and led a dissolute Life. Since that time many Apologies have been written in his behalf, to clear him of the Charges laid upon him, and shew that his Doom had no other ground but the Malice of his Enemies. But a Doctor of *Paris*, who can't be suspected to have written against the



the *Quietists* neither out of Jealousie, nor Hatred, nor any other Passion, has solidly confuted the same Errors.

His Book gives me occasion to publish a Fragment of the famous *Gerson* never Printed before, that treats of the same Matter. You have its beginning in the first Volume of *Gerson's* Works, in the 755 Page, under this Title; *Aliqua notanda super Doctrinam Hubertini, de vita Christi*, and endeth with these words; *Quorum plurima dammanda articuli Parisienses damnaverunt*. Here is the Sequel of it, which was found in a Manuscript.

**A**ddatur præmissis hæc consideratio: quod summa perfectionis in contemplatione devotorum consistit in unione cum Deo, sicut dicit Apostolus: Qui adhæret Deo, unus Spiritus est cum eo; & hæc est Theologia mystica super quâ multi multa scripserunt, & dixerunt nonnulli, ponentes eam in cognitione primæ veritatis, vel abstractivâ in suis attributis, vel quodam modo intuitiva, & experimentivâ sentimentis. Constituerunt hanc alii in sola dilectione sinceris, vel apicis mentis cum cessatione omnis operis intellectualis; sicut aliquando credidit studiositas mea sequens, vel insequi putans expositores beati Dionisii, cum Bonaventura. Nunc autem hodie primo mysticum nescis quid aliud aperitur, quod si Scholastico more debeat referari, videtur quid ejusmodi Theologia mystica docens unionem cum Deo, neque consistit in opere intellectus, nec in operatione affectus, quamvis præexigantur tanquam necessariae dispositiones de communi lege; consistit autem in essentia animæ simplificada, purgata, & denudata ab omni sollicitudine, concupiscentia & fantasmate, dum prædictis alteritatibus, ut Dionisius loquitur, & concupiscentiis curisque conclusis, revolutis autem in divinum monadem congregantur, dum præterea, ut alibi loquitur, secundum meliorem nostræ mentis, & rationis virtutem ineffabilibus & ignotis, ineffabiliter & ignotè conjunguntur; conferet ad Scolasticam hujus Mysterii considerationem traditio Theologica de subjecto gratiæ gratum facientis, quod illa consistit in essentia animæ, conferens ipsi quoddam esse vivificum, & divinum, & unitivum cum Deo; diffunditur autem tanquam radix per singulas potentias, & vires ornatas aliis virtutibus; sicut Fide, Spe, Charitate; quarum actus ipsa gratia etsi elicit immediate, imperat tamen mediantibus iis habitibus. Sicut ergo gratia non conjungit immediate Deo intellectum, vel voluntatem, & cæteras vires, sed  
princi-

principaliter, & immediatè ipsam essentiam animæ, siue sit distincta formaliter, vel essentialiter in potentiis, siue non; sic Theologia mystica non respicit operationem intellectus, vel affectus, sed tantummodo unitatem vel unionem essentiae, Spiritus, vel Mentis cum Deo. Quapropter non negotiatur circa Deum pro tunc sub ratione veri, vel boni, vel amati, vel pulchri, sed in amplexu solo spiritali, ineffabili, & inexpressibili. Sed duntaxat experimentabili unica sponsa: Ego dilecto meo, & ad me conversio ejus; Traditio præhabita est. Cui non repugnat Theologia; quia influxus causæ formalis distinguitur ab influxu causæ efficientis: similiter & influxus causæ finalis distinguitur ab utroque; alioquin nugatorie dictum esset, quod ab ipso scilicet Deo, & per ipsum, & in ipso sunt omnia, efficienter quidem ab ipso; formaliter, hoc est, exemplariter, per ipsum, & finaliter in ipso sunt omnia: In quo vivimus, movemur, & sumus. Dum autem Spiritus noster factus Deiformis per actualem cum divinis, & æternis conjunctionem pervenerit ad degustationem spiritus fructuum quos enumerat Apostolus, poterit advertere quemadmodum ex unica radice primæ unitatis & æternitatis veritatis, & bonitatis, quos habet & efficit habitus gratiæ gratum facientis, prodeunt dum actuatur fructus omnis spiritus, etiam in actu suo.

Nilominus advertendum est, quod sicut in generatione mixtorum, & maxime perfectorum, non introducitur ultima forma principalis sine multis, & velut innumeris alterationibus præambulis; non aliter perfectiva unionis spiritus rationalis cum Deo consummatio non completur subito, neque perfecte fit summus, sed gradatim oportet, dante benedictionem legislatore Jesu Christo, ire de virtute in virtutem, donec videatur Deus Deorum in Sion: Tradiderunt autem plurimi modum veniendi cuilibet secundum sensum suum. Fuit inter alios sapientissimus in intellectu, & piissimus in affectu, & ideo securus, & efficax in tradendo effectui Dominus Bonaventura, dictus merito Doctor Seraphicus, nominatim in libello quem appellat Itinerarium mentis in Deum. Fuerunt, nec negamus, elevati plures in Doctrina Theologiæ mysticæ nitentes principaliter exemplo Domini nostri Jesu Christi; sed inventum est quod aliqui per errorem & insipientiam, aliqui per cordis elationem, & superbiam; multi per carnalitatem, & flagitiosam concupiscentiam submersi sunt; quemadmodum dicit Apostolus, de Philosophis, quod traditi sunt in reprobum sensum, & evanuerunt in cogitationibus suis. Et traditi sunt ut contumeliis afficiant corpora sua. Tu autem homo Dei, hos devita.



*Recipe igitur, Frater Charissime, missum qui tibi revertitur librum Hubertini, cum cautela legendum, vel omnino negligendum, & bene vale, communitus ut oremus pro invicem, ut salvemur. Amen.*

This Fragment plainly shews what was Gerson's Opinion, concerning Mystical Theology, and a contemplative Life, the Perfection whereof he thought a Man should endeavour to attain by way of Meditation.

Hubertin, whom he confutes here, and advises to read with caution, was a Monk who lived in the 14<sup>th</sup> Year of the Church, and writ two Books, one under the Title of *Arbor Vitæ Crucifixæ*, and the other under that of *De septem Statibus*. First he professed St. Francis's Orders, then St. Benet's, and at last died in St. Bruno's Orders.

There was something in his Books, that was reprov'd by some Doctors of the Church of Rome, but never any one accus'd him of Heresy, neither doth Gerson argue here with him, as with an Heretick.

*An Abstract of a Letter from Mans in France,  
by Monsieur Marechal a Priest.*

There was found eight Months ago in the Treasury of the Cathedral Church of St. Julian, a Sacramentary Manuscript of St. Gregory, which seems to be more ancient, than the Sacramentaries that Father Menard and Pamelius have published. This Manuscript was copied out in the Eleventh Age, and yet it is not so much altered, as the Manuscripts that these two Learned Men have set forth; if, as 'tis certain, few holy Days, the plainness of Divine Service, and short Prayers of Liturgies are marks of Antiquity.

Though this Sacramentary is digested into the same order with that, that Pamelius has published under the name of Grimolde, and is called by Father Menard the Sacramentary of Father Rodrade, yet they differ in a great many things, 1. There are neither Blessings nor Signs of the Cross upon the Host, menti-



mentioned after the Consecration, but only before; and in *Rodrade* and *St. Eloy's* Sacramentaries, there is mention made of those Signs before and after the Consecration. 2. These words: *Antistite nostro N. & Rege nostro N. & omnibus Orthodoxis atque Catholicæ & Apostolicæ fidei cultoribus*, that *Pamelius* and Father *Menard* relate in their Manuscripts, are not found in this Canon, they are only written in the Margin by another hand, and a long time since the Canon was made. 3. There is no notice taken in the Canon of the *Memento* for the Dead, though it be related in the second Part among the Prayers *pro Episcopo defuncto*. 4. There are many Prayers and Feasts mentioned in *Pamelius* and Father *Menard's* Manuscripts, that are not inserted in this, as the Vigils, the Octave of the *Epiphany*, the Feasts of *St. Paul's* Conversion, of *St. Peter's* Chair and *St. Matthew*, the Mass on the first Saturday in *Lent*, the Prayers *Super Populum* every Sunday in *Lent*, the Prayers *ad Vesperas* for all Feasts, the Sundays *post ascensam Domini*, the Thursday after *Whitsunday*, the Feast of *St. Marc*, the Octave of *Whitsunday*, the Preface of the *Trinity*, *Oratio ad fontes* upon *St. John* the Evangelist's Feast, and the first Sunday in *Lent*, &c. The Ceremonies of the Baptism are shorter in this Manuscript, than in that of *Pamelius*. The Preface which is written by *St. Gregory*, as the Author tells us is the same in both Manuscripts. The two first Pages of the Canon are written in great Golden Letters of a *Roman* Character. This Manuscript was written by a skilful Man, that understood well the Latin Tongue, there is almost no fault in it. The words of the Canon, *pro quibus tibi offerimus*, are not mentioned in it, but there is only *qui tibi offerunt*. After these words, & *elevatis oculis ad Deum patrem suum*, there you read *Redemptorem suum*.

There was also found a Mass-Book Manuscript or *Missale* of the City of *Mons*, and another Manuscript of Pontifical Rites of the City of *Lion*, which are very ancient.

*Ragionamento intorno d'un antico Marmo, scoperto nella Citta di Puzzuoli, da Antonio Bulifon, scritto e consacrato all'Altezza Reverendissima di Francesco Card. de Medici. In 12°. in Napoli. 1694.*

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*Though I have given you a short Account of this Monument in my Miscellaneous Letter, Numb. 13, I hope you will be pleased with the following Explanation, which is, methinks, very exact.*

**D**igging a Vault in the Ground at *Puzzuoli*, Decemb. 1693. there was found a piece of very fine white Marble adorned round about with many Statues. Cardinal *Cantelmi* Archbishop of *Naples*, and Monsieur *Bulifon* a Frenchman hearing of it, went presently from *Naples* to examine these Statues. Monsieur *Bulifon* judging it was a considerable Piece of the first Antiquity, gave order to cleanse the Marble with all the Figures thereunto belonging, which were grown rusty by their long staying buried under Ruins; and enquiring if any thing else had been found there, a Workman shewed him the Basis or Pedestal of a square Pillar of four *Roman* Palms or Spans of a composite order; he told him also, that another Piece of Marble had been found, but that the Owners had been unwilling to bear the Charges, to have it digged out of the Ground.

This piece of Marble being cleansed, our Author did exactly examine, got it designed, and then ingraved upon the Cut that adorns the Book, which he has written concerning this piece of Marble, wherein he imparts to the Reader his Remarks on this ancient Monument, and then his Conjectures about it. That piece of Marble has 7 Palms in breadth and length, and 7 Inches and a half in height; on the Frontispiece there is an Inscription in *Roman* Letters of the first Antiquity and 15 Statues round about it. On the side that is opposite to the

the

the Infcription, there are fix Statues more, besides three on, the two other fides of the fquare Pillar ; moft of thefe Statues hold fomething in their hands, but they are fo much defaced that it is impoffible to guefs what they represent. There is alfo at the foot of every Statue a Word to fhew what they represent, the Infcription runs thus,

*Ti. Caefari DIVI.*

*Augufti F. DIVI.*

*Jul. N. Augufto.*

*Pontif. Maximo. Cos. IIII.*

*Imp. VIII. Trib. Potestat. XXXII.*

*Augustales*

*Respublica*

*Reftituit.*

The firft Statue which is on the right fide of the Infcription is drefsed in long Garments, her left hand lays upon her Breast, as if fhe was holding fomething, but it can't be obferved what it is. There is a naked Child on her left, who holds up his right hand upon his Head, and it feems that the great Statue, holds up her right hand upon the Child's Head.

Above the Child there is written in little Roman Capital Letters *Thenia*. Under the great Statue there are fome Letters blotted out, it remains only . . . *Eioronxx*. our Author thinks that this muft be read *Coteioron*, and that the two xx's may fignify the number of Towns or Boroughs that were formerly about that City.

The 3<sup>d</sup>. Statue, which is on the left hand of the Infcription, is drefsed alfo in long Garments ; and yet her right Arm, and all her forepart down to her Waft lies uncovered. She holds up her right Hand, and her left Shoulder and left Arm are covered with her Garments. Of the Infcription, that is beneath it remain only thefe two Letters . . . . . *iA*. Monsieur *Bulifon* thinks that there was *Magnesia*. The



The 4<sup>th</sup> Statue, which is the first on the left Side, is dressed in long Garments, and has all her parts covered, but the Face. Her Arms and Hands are hidden under her Cloaths, and beneath there is written *Philadelphea*.

The fifth Statue represents a naked Man, who has a kind of Cloath upon his Head which hangs down behind, whereof a little End comes again over his Shoulder, upon the Breast. His left Arm hangs down, and the Right is raised up upon a Vine, which is to his Right. This Vine raises up from the Ground higher than the Statue, and at the top there are some Grapes and Leaves. And beneath the Statue 'tis written *Tmolus*.

The sixth is dressed all over; there is nothing uncovered but the left Arm and Shoulder, and a part of the Breast. This Arm hangs down; and the right Arm and the right Hand, are covered with Cloaths. There is written beneath, *Cyme*.

The seventh, which is the first on the opposite side, seems by the Inscription to be a Man, who is clothed, except the right Arm and all the forepart of the Body, which lays uncovered to the Waist. The ends of both his Arms are broken; near the left Arm there is a staff, which likely he did hold. He wears upon his Head a sort of covering that cannot be distinguished. Beneath the Statue there is written *Temnos*.

The eighth has a Head piece on, and a half Pike or Spear at her left Hand. Her Cloaths come down but to the middle of the Leg; her Feet are bare. This Figure is almost half hidden by two others which are on her sides. There is beneath written *Cybira*.

The 9<sup>th</sup>. is Clothed all over; her Head Dresses cannot be distinguished; her Right Arm is broken, the Left hangs down, holding in her hand a Vessel like a round Cup, and on the out-side there appear Vine Leaves, and among them a Bulls Head: Beneath 'tis written *Myrina*.

The 10<sup>th</sup>. is Clothed, except the Right Shoulder and the Arm that are uncovered, with the Half of the Breast: She holds a Nose-gay in her Right Hand, made up with Flowers and Fruits; and in the middle of them there is an Ear of Corn. Her Cloaths are tucked up to the Knees, and her Legs are half naked. Her Left Arm cannot be well distinguished. She has over her Head a Circle, of which come out Flames on every side; upon the Right Hand appears a square and channelled Pillar, and therein a kind of a God. The Inscription beneath the Statue is *Epheso*.  
The

The 11th. is Cloathed; her Cloaths come but to the Knees, and her Legs and Head are dressed like the foregoing, except that there is no Flame coming out. She is half hidden by two other Statues that are on her sides: She holds in her Right Hand something before her, which can't be well seen, and underneath 'tis written *Apollonidea*.

The 12th. Statute is Cloathed as the foregoing, she has upon her Head something like a little Hood: Both her Arms are broke: The Inscription is in great measure blotted out, and there remains only *Hirca---*; Mr. *Bulifon* doth not doubt, but that there was *Hircania*.

The 13th. Statue, which is the first turning towards the last side, is Cloathed all over behind; but she is almost all naked before, only there is a kind of Cloath that hangs upon her Breast, wherein she holds some Fruits with her Left Hand: Her Right Arm hangs down, and with her Hand she holds something which cannot be distinguish'd: Underneath is written *Mostene*.

The 14th. has some Cloaths on, that hang behind, and some of them come again upon her Breast: Her Hand is hidden in these Cloaths, and a *Dolphin's* Tail is coming out of them; she raises her Right Arm and Hand, as if she was leaning upon a half a Pike, but 'tis not well known what it is: Her Head is Crowned with a little Tower. The Inscription is so much blotted out, that it remains but an *---E*; Mr. *Bulifon* thinks it was *Aege*.

The 15th. Statue represents a Person that is Cloathed; her Right Hand hangs down, but 'tis not well seen if she holds something with it: The Left Hand and the Arms are hidden under the Cloaths; her Legs are half covered, and she is Crowned with a Tower as the foregoing Statue: Some Letters of the Inscription are blotted out; it remains *H----- Aesarea*, and Mr. *Bulifon* thinks there was *Hierocaesarea*.

The Author does not question but that *Tiberius's* Statue would be found there, if they would but take the Trouble to look for it; for it appears by the Inscription, that it was to be among the others. This Learned Man having given an Account of what was found there, propounds his Opinions about it. He thinks that these Statues represent so many Cities of *Asia*, which having been overthrown by an Earth-quake, were repaired by  
*Tiberius,*



*Tiberius*, who gave that Care to *Marcus Aletus*. To this purpose he brings in a Passage of *Phlegon*, which runs thus: *Apollonius Grammaticus narrat, Tib. Neronis ætate terræ motum fuisse, quo multæ ac celebres Asiæ Urbes funditus deletæ sunt, quas deinde Tiberius suo sumptu restauravit, propter quod Beneficium Asiani ei Colossum fecerunt, ac posuerunt in Foro Romano prope Fanum Veneris, & singularum deinceps Urbium Statuas subjunxerunt.* Mr. *Bulifon* thinks, that what was found at *Puzzuoli*, may be the Statues herein mentioned by the Author; for he doth not think that these Statues were first erected at *Puzzuoli*, this Word *Respublica* being only suitable to the City of *Rome*; the others being called *Colonia* or *Municipium*, &c. but never *Respublica*.

They may indeed have been set up at *Puzzuoli* by the Commonwealth, while *Tiberius* was in *Campania*. For *Cornelius Tacitus* tell us, that *Tiberius* in the 4th year of his Consulship, (which is the same with that herein mentioned) retired into *Campania*, under Pretence of recovering his Health, and it appears, that there were very famous Games at *Puzzuoli*.

Many ancient Authors mention that noble Action of *Tiberius*, and they tell us the names of the Cities rebuilt by him, which agree with what we read under the Statues, which have been found at *Puzzuoli*, tho some Authors mention more and others less. Monsieur *Bulifon* brings in the Passages of those Authors. *Cornelius Tacitus* in the second Book of his Annals, doth mention only 12 Cities: *Eodem anno, says he, duodecim celebres Asiæ urbes conlapsæ nocturnæ motu terræ . . . Temnios, Philadelphenos, Aegæates, Apollonienses, quique Mosceni aut Macedones Hircani vocantur, & Hierocaesaream, Myrinan, Cymen, Imolium leuari tributis, mittique ex senatu placuit, qui præsentia spectaret foveretque, dilectus est M. Aletus ex prætoriiis, &c.* *Eusebius* in his Chronicles mention 13 Cities of *Asia* which were overthrown, and *Nicephorus Callixus* 14. Our Author brings in some Medals of *Tiberius*, which have this Inscription, *Civitatibus Asiæ restitutis*. Then he examines all the names of the Cities that are underneath the Statues, and relates what is mentioned in ancient and modern Authors concerning the same. He has made a Collection of what he could find upon the *Augustales*, of the Games of that name, and of the Priests whose office was called, *Sacerdotium Sodalium Augustalium*.

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